

THE MEMORY

Of that Servant of God,
John Story, Revived.

Shewing,

What manner of Man he was from his Youth to his Grave, by the Testimonies of several Friends, to whom he was well known, and by whom (for his Work sake in the Truth) he was greatly Beloved.

To which is adjoyned something written by him, &c. in his latter years, wherein his Judgement is shewn concerning some particular things; and his great desires for *Love, Unity, Concord and Peace* in the Church of *Christ*.

A Tree is not so well known by Reports as by its Fruits.

Having a good Conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed, that falsely accuse your good Conversation in Christ, 1 Pet. 3. 16.

The Righteous shall be in everlasting Remembrance, yea his Righteousness endureth for ever: The wicked shall see it, and be grieved, he shall gnash with his teeth and melt away: The desire of the wicked, shall perish, Psal. 112.

I am a Man of Peace, but when I speak; they are for War, Ps. 120. 7.

London, Printed by John Gain, Living in the Upper Moor-Fields,
near the Flying-Horse, M. DC. LXXXIII.

MEMORY

James M. Smith

James M. Smith, born 1800, died 1870, was a prominent member of the Church of Jesus Christ of Latter-day Saints.

He was a member of the High Council of the Church, and served as a stake president for many years.

He was a member of the First Presidency of the Church, and served as a member of the Quorum of the Twelve Apostles.

He was a member of the Council of the High Council, and served as a member of the Council of the Stake.

To the Reader.

Although nothing can now be added to, or diminished from the Eternal Happiness of our Deceased Friend, John Story, yet since his Departure out of this World; it came into the Hearts of some to Write something concerning him : and knowing that a thing of this nature, hath not only been expected, but long since earnestly desired by many honest Friends in Divers parts of this Nation : It is now for their sakes, and others to whom it may be serviceable, made Publick. Thou hast here a Relation of the Life and Death of that Faithful Servant of the Lord, in the following Testimonys of several Friends, to whom he was very well known ; and being now at Rest from all his Labours, is blessed with them which dye in the Lord, thus its witnessed of him ; about whom many did concern themselves, some for the better, and others for the worse ; like to those, who in the dayes of our Lord Christ, when some said of him he is a good Man, others said nay, but he deceiveth the People and hath a Devil. And this many did through ignorance, condemn the just one. And when we consider what gainsaying, reproaches and contradictions our dear Friend J. S. met with in his Pilgrimage, and the Patience God indued him withall, and what Charitable constructions he would make of Injuries offered to him, &c. it may truly be said, He was a Man of Peace : and he had this saying often with him (viz.) That the long-suffering of the Saints would have an end; Exhorting Friends to patience in well-doing. We forbear (as yet) to write what many could say more particularly concerning him; Recommending what here follows to thy serious and impartial perusal, desiring that prejudice may not blind the eye of thy understanding, and hinder thee from reaping that benefit intended.

A Brief

(4)

A Brief Relation concerning the Life and Death of John Story, by John Wilkinson.

JOHAN STORY, descended of *Christian* Parents in *Westmorland*; and they lived honestly, (having Land, Goods and Trade) in good repute amongst their Neighbours; and he was well Educated in his Youth, and through his diligence grew able in pronounciation of the *English* Tongue. He was never seen inclinable to any evil Vice, but against all such things from his Youth; neither could he endure any crooked ways, or crossness in a Family, but shewed his dislike thereof, and the Gift of God in him did so prevail, that in his Childhood he had a wonderful sense of the Wo and Wrath that would come upon the Wicked, and an opening of Joy and Peace to the Righteous.

In his Youth I know none in these Parts to exceed him in Godliness, for the Fear of God had the chief Room in his Heart, and he had a great regard to keep his Commands; and a wonderful Knowledge God gave unto him, considering his Day and Age, still seeking more and more the Knowledge of God, and the way of his Kingdom; his Life answered his inward Knowledge, and at the age of ten Years he could not joyn with any in wanton Sports, Games and Plays, which made many to wonder: notwithstanding that, the inward Knowledge which God gave unto him, did so prevail with him, that not only the vanity of such things, was discovered to him, but he was also begotten of God into an abhorrence thereof; judging it a mispent and lost time: and when he was grown to twelve years of Age, his great enquiry was, where to find a Place and People that sought the Lord; for the Word of God in his Heart did powerfully quicken his Soul to Life.

And Breathing, and Praying in private and publick; and when he found a People seeking the Lord, it was great Joy to his Soul, and he was ready prepared to joyn with such as had Openings by the invisible Spirit of God, namely, such as *Gervis Benson*, *Francis Howgil*, *Edward Burrough*, *John Audland*, *Richard Hubberthorn*, &c. and many more in *Westmorland* prepared of God for the Service of Truth, in, and unto whom God, in the Fulness of Time, revealed his Son, and by his Spirit anointed them Ministers of the Everlasting Gospel, to Preach the Glad-tydings of Salvation, with many more in sundry Parts of this Nation (an unutterable Blessing to a People and Kingdom) among whom *John Story* also was Anointed to Preach the Gospel. But be-

fore

fore his Call forth into other Countries, he was brought up in the Knowledge of Husbandry, and was skilful in that Work, and also laborious and careful, and joynd himself with Families that feared God, and sought him with all their Hearts ; he had in his young Years such a Gift of Prayer, which the Seekers after God had a great Love unto ; and his chief Delight was in such Company : he Hungred and Thirsted after Righteousness (a State blessed of God) who filled him with many Vertues, and made him, even in his Youth, an Instrument of much Good, by his holy Conversation and good Example ; and God gave him the Knowledge of many weighty and glorious Things of his Kingdom ; and he had a holy Zeal to press all unto Righteousness ; and Preached in Publick Assemblies in *Westmoreland*, and Places adjoining about the Age of fourteen Years, and depended on the Gift of God for his Openings and Doctrine, being of a loving Carriage to all People, beyond many that now profess more Knowledge, and boast of high Things in these latter Days : he saw with the Openings of God in that Day, *That all Made Forms Men placed Religion in, were not only empty and dry, without Vertue and Life, but also a Snare, and of evil Effect* : and could not joynto any such ; but to exercise and practise according to inward Knowledge given of God ; saying, *That leads justly in a holy manner of Life : but Embarking into made Forms, and placing Religion in them, expecting Blessings from them ; made it just with God to shut up Heaven, to hide his Glory, and keep hid the Things of his Kingdom : But depending upon God, his People, and prepares for his Service, and gives the true Knowledge of what he requires to Practise.* His Saying hath been, *That even to him in that Estate was the Son of God Revealed, the Great and Wonderful Power of the Almighty, the Everlasting Day of Life, the Highest Power, the Commander and Giver of his Word, he that appeared in the Clouds of Heaven, opening glorious Things, hath Revealed himself in Power and great Glory.*

Though he was a Man, in his Life, that would not willingly miss the greatest Attainments in Truth, yet he was not ashamed of being silent, when in the Presence of an Assembly ; for the Day was, wherein he saw the King, the Lord of Hosts, whose Majesty made him astonished, at whose Presence and Sight he was struck silent for the space of a whole Year, because he then saw that the Openings of God was Preached by him, judging his inward Estate and Knowledge far short of the wonderful Knowledge and excellent Glory, when he appeared in Fulness : and so he waited in silence many a Meeting, and thought himself unfit to Preach his Excellency and Greatness, suffering Famine, and sitting under the Sword (which the Word, by which all Things were made, is compared unto) in a sense of the true Cross and right Humility that goes before true Honour, waiting for the Movings of the Almighty, and his Spirit to demonstrate the Way of Life ; and said, *He was not Condemned of God in falling short of answering the Knowledge given unto him ; but far short in declaring the greatness of his Power and Fullness. It is not you that speak (using the words of Christ) but the Spirit of my Father that speaketh in you.*

This

This was the manner of his Life till God gave him the Word, and called him forth ; for he said, *If I had sate in Silence all my Life, I durst not go before God spake by his Spirit in me.* And truly Gods Power and Presence was with him, and his Word and Motion plentifully given unto him, and Wisdom from above to divide the Word aright, and God made his way to prosper, that the People prepared of God with his invisible Spirit, answered the Word as Face answereth Face in a Glass, and many that had mist their way to God, by seeking him without ; he turned to the Light and Appearance of Christ within ; and he was confirmed in the Word through the Power and Effect thereof, and Sealed to God in his Service, who gave him great Ability to fulfil his Ministry. He had but a very weak Body, and travelled on foot *North and South* in this Nation about the space of three years, I being his Companion, do well know it ; and great Colds, after much heat in *Meetings*, empaired his Health, besides his Concern with many Opposers in the breaking forth of Truth, causing many long and tedious Disputes ; in which his Moderation in Gods Wisdom greatly appeared, labouring in Truth to convince the Gainsayers : he had great Skill and Ability given of God, (*Viz.*) in Disputes, that *his Bow Still abode in Strength*, and the Contenders for their Imaginations, and against the Truth, fell before him, he was so strengthened with the Arm of the Almighty God of *Jacob*, who honoured his Truth with him in the Sight of many Assemblies, the Contenders often confessing to his Moderation and Meekness ; notwithstanding, if he got hold of Deceit and false Affirmations (from wilful Opposers) he held such very hard to the Point, not letting them go to another thing, unless they confess their Errour, but any *Objection* or *Doubt* through Ignorance was meekly in Truth resolved, and he had no delight to dispute with Opposers, or high Contenders, unless they themselves were the Cause, neither to spread in Writing or Print, any Disputes, though often desired.

And at that time many longed to hear the Word of God, and cried, *Come and have a Meeting with us* : and sometimes went to help, but even as *Paul* to *Macedonia*, by Vision and Revelation, to Preach the Gospel to them, and visiting over and over them to whom God sent him to Preach the Gospel.

He was faithful in Doing or in Suffering as required of the Almighty, witness his Sufferings in *Salisbury Goal*, under Sentence of *Premunire*, almost a whole year, but delivered at the Kings *Coronation* : for before Prescriptions, Outward Orders and Forms among some Friends were so Imposed, and carried a stress of Religion, *John Story* was not judged a Flyer in Persecution, but esteemed honourable among the Brethren ; and it is plain, that because he could not receive some Prescriptions of Men's, with all its Formalities, therefore was he Proceeded against (by some) *as one of a wrong Spirit, and out of the Unity* ; though he opposed not others therein, if they were so perswaded of God : but they would not be satisfied with that, but opposed him in Publick Meetings, *as one that bascd to be Reformed* ;

Alas !

Alas ! Alas ! his Religion was not formed with Orders and Precepts of Men, he could not so far dishonour his God, nor judge any Friends so weak in Understanding to make a Breach of Unity with them under pretence of Motion, Government and Dignity : *John* said, *He was often ashamed of such a Degeneration* : and said, *if it did continue, the evil Effects would scarcely cease*. He rendred not evil for evil, by opposing his Opposers in Meetings for Publick Worship, but exhorted to Righteousness and Peace, and if that could not be born, *it bespeaketh* (saith he) *a Famine of the Word*. Oh he was found in Judgment, and not afraid that his Doctrine should come to publick view : his Candle was lighted, not to put under a *Bushe* : let them that have opposed him, and endeavoured to darken the light and shining thereof through him, look to it ; Repent and turn to God before it be too late, least God suffers the same measure to be meted again, for his Ways are Equal and Just, and Righteous altogether ; and as he endeavoured his Doctrine should be tried, commending it to every mans Conscience in the Sight of God ; so also his proceeding and good Works, saying, *How should Men glorise our Heavenly Father, if our Proceedings and good Works be hid from them ; and if People wait not in the Spirit, but oppose it with Forms of Mans making, such cannot relish the Word of Life, nor suffer Truth's Testimony in Quiet, but causeth jangling with Forms in the break of the Day, against Truth, and see not the Glory that excelleth, nor the Testimonies that exalts the Light, which God commanded to shine forth in the Face of Jesus, whom the Righteous loveth, and is their Life, in which my dear Companion, J. S. had great Delight.*

He was a loving and plain Man, and greatly abhorred Feignedness, warning People that they should not worship the Works of their own hands, nor feign *Humility*, and cautioned to beware of a *Spirit of Pride*, and seeking *Honour and Greatness* ; which he saw in his day, was too much sought after. When he heard such Doctrine, *Viz. Have an Eye to the Brethren*, it seemed strange and new, not like Truth, as the proceedings about Outward Orders did ; remembering the Doctrine before, was, *Look unto the Lord, and eye him* : and, *The Wisemans Eye is in his Head* ; Spiritually meaning in Christ. However, what was meant by *having an Eye to the Brethren*, they best know who have used it ; but *John* Story in his Life, had a great Dislike of it, doubting to what it would grow ; he profest not much discerning in making an outward shew with his Eyes, but he had a pure discerning with the Light of the Spirit in the Elect Estate in Christ ; Satan transformed into an Angel of Light, nor his Ministers appearing as the Ministers of Righteousness, could not deceive him, nor feigned Flattery, nor Sheeps Cloathing hide the Ravening *Wolf* from his Sight, nor make him conclude with Threatnings, that false Accusations and unrighteous Judgment was of the *Lamb's* Nature : truly the worth of such a Minister of Truth cannot be equalled with outward Treasure ; and such sent of God is a Blessing to a Kingdom, or a Nation, but being rejected and opposed, will surely bring a Curse ; but no Disturbers could move him, but in all

his Sufferings God endued him with Patience, though many times in great weakness of Body, and often in appearance nigh unto Death.

But the Prophecy of the badness of his Life in 1676, is now proved as false as *Solomon Eccles* Prophecy is, of the Time of his Death ; for some years after that, God gave him Strength, and carryed him hundreds of Miles in his Service : afterwards he was very weak, at which time a Friend (a Doctor, *George Walker*) came to visit him, and I heard him say, *He was near gone to all outward Appearance, unless God had some further Work for him to do.* And indeed the Almighty, into whose Hand he was committed, raised him up again, and carryed him *South* and *West*, Strengthening and Comforting the Brethren, till his Testimony was finished in those Parts, whose loss is great, and Cause of sorrowing, that they shall see his Face no more ; for the Lord brought him to *Westmoreland*, his Native Country, where he was received with great Gladness, for the Lords Power and Presence was with him, to the great Refreshment of the truly Righteous, and on a *First-day* at a Meeting in *Kendal*, cleared his Conscience in Testimony to the Antient Truth, in which his Doctrine was wonderful weighty, and his Experience very great.

He was but young as to number of years, between forty and fifty, but he fulfilled a great time, if Wisdom be Gray-hair, and undefiled Life, old Age ; he was weak of Body about two weeks, not able to go abroad, but little complained of Sickness ; the gentle Dealings of the Lord was wonderful to him, and brought many to remember his meek Behaviour ; and Neighbours said, he lived well, and was like to dye well ; he was like an innocent Lamb, opened not his mouth to complain, the merciful Dealings of God unto him at all times filled him with a great sense of Joy and true content, having assurance to rest with him, the Fountain of Life and Fulness, which through (but) a measure of his Spirit, such Heavenly Joy and true Content cometh. And he seeing his Testimony and Time on Earth was finished, his great Love he signified to all Friends in Truth, while he had Strength to speak, desiring God to preserve them in it to the End ; and lay silent a pritty while, moving his hands (as I took it, while with him) in a sense of Rest and Heavenly Praise ; after that, I had not been two hours from him (which was on urgent occasion) till word came to me, he was Departed.

So much concerning his Innocent Life, and part of Trouble he met with, for his Testimony to Truth, his Meekness and Content, and Assurance of Eternal Felicity, as duely observed about the manner of his Departure, by

John Wilkingson.

P O S T S C R I P T.

I Have this farther to add, that *John Story* is gone to his Rest, whose Testimony when God Revealed his Son in him, was given in Gods power, and would have sitten in Silence without the Revealed the Word of Life: and to all unprejudiced hearers that thirsted after Righteousness, and that Knowledge and Power that leadeth to Happiness; his Doctrine dropt as the Rain, that Refresheth the tender Grass, to all thirsty and longing souls, to their great refreshment and consolation; and my Counsel to all opposers of the Ministers of Truth is, that they cease for time to come, and Repent, and let no more slanderers have place to beget prejudice, in you, but let the Truth you profess be your defence against it. And with your own measures favour for your selves, least you be led in a false belief by men that love and lust to rule, under pretence of Gods motion and unbrotherly proceedings, under pretence of Church Power be slow in speaking without certain knowledge, especially evil of any till your own experience with Truth prove it to you, through your exact tryal, least you be led by Men into a false Faith, to speak evil of true Believers and condemn them to be of a wrong spirit whom God Justifieth; and if this counsel had been followed, and was the Doctrine of Truth in the beginning, *to your own, to your own*, the difference among Friends had been kept in a narrow compass, and but a few concerned that caused difference, and the things but Temporal, which Spiritual Weapons would soon have conquered and overcome, and Truth, Peace, and stability would have abounded; then high places with spiritual wickedness had not been assumed; but when temporal things hath Religion placed in them (which only springs from the Fountain of Life) this dishonours God who is the Author of all true Religion) And makes it a shelter for the greatest Hypocrites and even a Cage for all unclean Birds to Chatter against the Righteous that receive the Word of Truth, and both live, and practice as their Measures of God Requireth, and agreeable to the Scriptures of holy Men who are gon to their Rest, where neither false Witness nor unrighteous Judgment can take away their Inheritance.

Something taken out of a Letter from George Dodgson (to a friend) bearing date the twenty seventh of the ninth Month, 1681. concerning the departure of John Story.

That which I have to communicate to thee and Friends, and which is to the Sadening and Sorrow of many hearts, is the departure of our Dear Brother *J. S.* who in much peace and quiet departed this Life the last third day, having no sense of Paine upon him, to the apprehension of Friends but even as though he had Slumbered very Quietly, breathed his last. He had been out of health about fourteen dayes before, but not very likely for Death till about four dayes before he dyed, when the Distemper and Weakness seized more fully upon him: He was Interred very honourably, a great many People being there present, both of Friends and of the Neighbourhood: And as he in his Life time, was of a grave and reverent Deportment, even so was he accompanied to his Grave, People generally bemoaning his death, but the Hearts of Friends was generally filled with sorrow, and their Eyes with Teares, by reason of that inward affection they bare unto him, as also the great sense of the great Loss they sustained in his Death, who hath been a living example of Righteousness amongst us, both in Life and Doctrine, even in a manner from his Childhood, as if he had been Chosen from the Womb, and Sanctified for a Vessel of honour and as he often exhorted others, to continue walking in the way of Truth, that in the latter end they might attain and come more fully to possess the Joyes of the everlasting Kingdom, where all the Troubles and Sorrows of this present Life shall be wiped away, and come to an end. So Doubtless he is now entred into the full fruition of those never-fading Joyes wherein all the sorrow and sighing and Troubles of this present Life is come to an end, and is Ascended out of the reach of wicked Tongues and Pens: But what can be said, Doubtless God endued him with Divine Wisdom to a large degree, and accompanied him with his Divine Power and Presence, in Declaring the way of Life, and opening the Mysteries of the Kingdom to the comfort and Consolation of many who now mourn in Secret for his absence; and I fear that time to come may know the want of such, and I also fear that many in this present time have also rendred themselves unworthy of such: but I desire we may make a good use of these things, and that we look to our own standing, and that we may walk according to the exhortations and counsel delivered unto us both by him, and other his faithful Companions, which have answered the Truth in our own hearts.

There was a very good opportunity for *J. W.* and others to bear a Testimony to Truth, and the People gave very Diligent attention while he exhorted and Counseled to follow those things that make for peace and brings to rest

in the latter end, clearly Demonstrating the way thereunto ; with such things further as opened in him, suitable upon that occasion.

G. D.

The Testimony of John Jennings, by way of Preface, to the following Testimonies of several Friends in Wiltshire.

Courteous and Friendly Readers,

BE It known unto you, that what is here written by way of Lamentation & Testimony of our Deceased Friend *John Story*, is not to draw forth the Minds of any for to admire him or any other Instrument that the Lord may make use of for the good of any Person or People, but that which is here written, is truly to certify all friendly People, unto whom it may come, what manner of Life, Doctrine and Conversation, this our deceased Friend did Live, and Declare whilst he was amongst us ; and if any through envy or prejudice, either against him or any of us, doth or shall endeavour to gainsay, oppose or invalidate this our Testimony concerning him, we doubt not but that by Gods assistance we shall be thoroughly enabled for to Vindicate the same against any Opposers hereof ; for we know that what is here written of him, is what is true, and according to the best of our knowledge ; and indeed we had rather come short of commending any Person, rather than to praise or commend any beyond their due deserts. But forasmuch as it hath so happened that this worthy Man, and Servant of God, hath been by some too much abused in his Christian Reputation, and mis-represented as an Apostate, or *Dark and Creeping Spirit*, it was so much the more on some of our Spirits for to give, forth this following Testimony, that as friends might truly know what he was amongst us, and what Just Cause we had truly to love and esteem him as a servant of Christ even unto the last, and truly as the power and presence of God was with him in his Ministry in former years, when he was generally well spoken of by most or all that did love the Truth in these parts, So we can truly say that at the last Meeting which he had in this Country the Lord did appear by him and through him as in former times unto the Edifying and Comforting of his People and we had a very good and comfortable Meeting, and therefore if any have let in any Prejudice or hard thoughts against him, because they may have heard an evil report of him ; we do advise such to be more careful how they do receive Reports, and let in prejudice against any of Gods servants, least they do there by hurt themselves and break their own Inward Peace : and as concerning others, who have villified this servant of God either by their hard speeches or Writings against him, it

is with us to advise such for to Repent of what they have already done, and to learn to do so no more, least they are found fighters against God and his faithful servants, and in thus doing we have thus far cleared our Consciences towards all such and shall leave the effect thereof unto God, and desire all those that Read the following Testimony for to Read it without Prejudice or Carping at what is written, but to read it as in Gods fear, and with a serious and considerate mind, that so they may the better understand what they read, and consider of it.

If any sober and moderate Inquirer that is yet Ignorant of the matter should ask or inquire of us what was the ground or cause wherefore the said J. S. have been so misrepresented as an *Apostate* and a *dark and creeping spirit*, if he was such an honest man as you seem to signifie? To this we shall give in short this Answer: That as far as we could yet ever understand the Real ground and cause of it was, because he did not so far conform and submit unto the setting up, and establishing of some outward Orders and Ceremonys amongst Friends and as some that did, (or yet doth) profess the Truth would have had him to have done: and if any should yet inquire, why he did not submit unto others for Unities sake. To this we Answer, that this Question might more properly have been proposed unto him in his Life time, and if it had been so Proposed, doubtless he would have given a sound and proper Answer thereunto: yet forasmuch as he is gone and cannot now Answer for himself, we do believe that we may truly give this Answer on his behalf (*viz.*) That it was for conscience sake that he could not, or did not Conforme and submit unto the setting up such Orders and Ceremonies as others would have had him to have don and doubtless he thought them to be superfluous and more then was Really needful, for to be so strictly practiced amongst Gods People, and that this was the Real ground and Cause wherefore he hath been so Calumniated and mis-represented, we have cause to believe for these following Reasons.

First. Because he was alwayes owned and esteemed as a servant of Christ and a true Minister of the Gospel, by such as did profess the Truth, as far as ever we did understand: until such time as he did object against or dislike with the setting up of such outward Orders and Ceremonies as aforesaid.

2dly. Because that since that time he did mislike such things as aforesaid we have found that there hath been endeavours by some to undervalue him, and his Testimony, and occasions sought against him, to render him as unworthy and contemptible as possible they could.

3dly. Because some of us concerned in the following Testimonies have often asked of those who have been Opposers, at least Dislikers of him, what they had against him of evil, either in his Life, Conversation or Doctrine, to lay to his charge: and it hath been said unto such, that if they could make any thing of evil appear in him either in Life, Conversation, or Doctrine, that then we would disown him: But instead of proving any thing of evil against

against him, it hath been oftentimes answered after this manner, *That as to his Life and Conversation it was honest, or they had nothing against him for that; and as to his Doctrine, it was good Words, but that they did not come from a Right Spirit.* Or to that effect.

And therefore since his Opposers did not prove any thing of this nature against him while he was Living, we shall think our selves, or any others, not much obliged to believe any thing of evil Report that others may say of, or concerning him now he is Removed from amongst Men: and if any shall endeavour to defame him in his *Christian Reputation* now he is gone, doubtless it will rather seem to us, or any sober and moderate People, *to savour of a Spirit of Malice and Prejudice, than of the Spirit of Christianity or common Civility:* but if any of his Opposers should think, that out of fear we do, as it were, bespeak their Silence, we do say to such, let them do as they please, for we fear them not.

We further say, we have observed, *That not one Man we know of, who hath a Publick Testimony, and doth not Conform unto Orders and Ceremonies, as aforesaid, that is now owned or accounted of as formerly, by those who have appeared against him, or are Hot and Zealous for the Orders, &c. And although such Nonconformists are as blameless in their Lives and Conversations, and as Sound in their Doctrine and Testimonies as formerly, yet we find that they are either publicly Disowned, or else privately Calumniated and Disliked withal.* And on the other hand we have likewise observed, *That if others who are Conformable, and Preach up the Orders, &c. are guilty of such things as in Truth cannot be justifiable, yet such Persons are either Owned, or at leastwise not publicly reprov'd, that we know of.* And therefore we do say unto such, as do thus turn Justice and true Judgment backwards, and endeavour to smother over the Errours (either in Doctrine or Life and Conversation) of the Guilty, and to Condemn the Innocent, because of their Nonconformity; beware, least you provoke the Lord to Wrath, and he doth break forth amongst you in his fore Displeasure.

And if any Friendly Reader should suppose that the Publication of this Preface and following Testimonies may give occasion for a further Contention, because some things therein may seem to reflect somewhat hard in General on such as were Opposers or Dislikers of him, and so for that reason the Reader (who loves to be quiet, and desires that all Contentions amongst Friends were at an end) doth dislike the Publication hereof.

To which it may be answered, *That after the Decease of J. S. it rested on the Spirits of several Friends (in several Places and Countries where he had Ministred and been Serviceable) to write something concerning him, and what Service he had done for the Lord amongst them in his Day and Time: and among the rest, it came upon some of us in Wiltshire, to publish a Testimony after this manner, by way of Lamentation for the Loss of so able a Preacher of Gods Truth, as he was in his Day and Time, and also to give some account*

count of what he was amongst us, and what he did stand for and against, that so those who had heard of him, and not known him by face, might be truly informed of his Doctrine, Life and Conversation among us who were well acquainted with him for many years, and so have had the more Experience thereof. But forasmuch as several Friends who were Conscientiously concerned to Write, did live (some of them) far distant one from the other, it hath been the more trouble to collect their several Testimonies, and so that hath caused some obstruction in the Publication hereof : for some were written long since, and still did rest on the Spirits of many to Write, which at first was not expected by us ; and now at length is made Publick, not to Reflect on others for what is past (if possibly it could be avoided) but to clear our Consciences in the Sight of God, and for the true Information of the Upright in Heart, who do love the Truth more than a bare Notion of it, and cannot at all times either Saile with the Wind, nor Swim with the Tide ; but keep in mind that good Advice (*Viz.*) *To try all things (with the Truth) and hold fast that which is Good.*

But for a further *Answer* to the *Objection* aforesaid, We judge it is in vain for any to expect, that the most moderate Testimony that can be given, on behalf of him, should escape without the severe Censures or Calumniation of some of his Opposers ; because we have often found by Experience, that some of his Opposers have at some times been so filled with Prejudice against him, that they could hardly with Patience endure to hear him well spoken of, and account the Party so speaking in his Commendation; to be either a Leavened or Bad Spirit : and therefore we cannot, in our present apprehension, expect, but that his Opposers will endeavour to invalidate our Testimony : which if they do in publick, it may bring a Concern upon some of us, to be more particular and plain (if occasion be given for it) as to naming of some particular Persons, than now we are free to do on this Occasion; although (as we said before) for any to think, that a Testimony for him can be given, and not in some sort to reflect on some of his Opposers Actions, or Doctrines, it is in vain for any so to suppose. But this we may assure the tender Reader, that we have been as sparing as with clearness of Conscience we could ; and if any are offended at us for this plain and honest Testimony for the Truth, and concerning our Deceased Friend : Let all such know that we do account it more true Wisdom, and better for us to endeavour to please the Almighty and unchangeable God, than to endeavour to please Corrupt and Changeable Men, whose Breath is in their Nostrils, and who must go from hence and be no more seen.

The Testimony of J. J. John Fry, Thomas Crabb, Senr.
John Sealy, William Colman, John Rogers, Benjamin
Laurence.

IF the holy Antients in the Days of old did mourn and lament at the Death of their natural Friends and Relations, or because of the want of them, whose Company, Counsel, and good Advice, Labour and Fellowship they had formerly enjoyed, unto their Edification and Benefit : why should it be thought any way unbecoming Christianity or the People of God now, to mourn and take up a great and solemn Lamentation for the Loss (or taking away) of Dear *John Story*, who was very serviceable, and his Company pleasant, and his Advice very good unto us : Did not *Abraham* mourn for *Sarah* his Wife, and *Joseph* and his Brethren for *Jacob* their Father. And it is Recorded in the Scriptures, 1 Sam. 25. 1. *That Samuel Dyed, and all the Israelites were gathered together, and Lamented for him.* And hath it not run like a natural Stream through all Ages, for People that have true natural Affections to Lament the Loss of their Friends, and more especially for worthy men of their time, who had been very helpfull and serviceable unto them ? Therefore, why may not the Friends of *John Story* Lament for him ? Seeing there are many yet living who do indeed know that he was a good Instrument in the Lords hand, for their Good, demonstrating the Way of Life unto them ; and others can testify that he was very helpfull unto them in his Ministry, and by his good Advice and Counsel towards the confirming them in the Trnth, in which they had believed.

And if any should enquire of us, *Why we do Lament for him who was so much vilified, and in his latter Days so much disesteemed by some who formerly were then accounted his Friends, and perhaps would then have said (if they had been askt) that he was also an Instrument of Good unto them in the Lords Hand ?*

Answer. We do not thus Lament for him because we are sensible of any Evil he hath done unto any of those who have of late so much disesteemed, vilified and rejected him and his Testimony ; neither because we are sensible of any Sin or Trespas that he hath now of late (or indeed, ever in his Life, that we know of, more than what hath commonly or in general happened unto all men ; forasmuch as all have sinned, and fall'n short of the Glory of God) committed against God, his Truth, or People, whereby the Lord should be displeased, and take him away in his Wrath and Displeasure ; nay, we do indeed believe (having good ground for what we say) that he was a Man greatly

greatly beloved of God, who endued him with a large Portion of Divine and Heavenly Wisdom beyond many of his Fellow Servants, and do not in the least doubt of his everlasting Well-being; but do indeed believe that his Immortal Soul is entered into that Kingdom of Peace and Glory which shall never end; because we are inwardly perswaded, that he walked in his *Day and Time*, in that *Strait and Narrow Way* which leadeth *therunto*; and that he did honestly Serve the Most High God with an upright Heart, according to that degree of Grace and Divine Understanding that was given unto him to profit withal. So that we do not Lament for him as a People without hope, or doubting of his Rest and endless Peace and Joy in Gods Kingdom: But the cause of this our Lamentation; is, because that by his removal, or being taken away from *amongst Men*, we are thereby *deprived of the Enjoyment of his good Company*, who hath been unto some of us, both like a *Loving Father*, or an *Elder Brother in Christ*, and as a *Wise Counsellour* unto others. And we can truly say, *That his Conversation amongst us, was such as did well become a Minister of the Gospel, both in Doctrine and in Practice; for his Doctrine was Sound, and his Conversation Honest.* Oh! how wise and prudent was his Behaviour and Carriage amongst his Friends, and others where he came? How *Grave and Solid* would he be in all weighty Matters or Discourse, and yet at some other times modestly pleasant among his Friends: and how Devout and Zealous in his Supplications unto the Most High, and in his Declaration amongst Gods People; So that we have Cause to Lament for him, as for the Loss of an able Preacher of Gods Truth: and although we might grant, that some others might be more Eloquent and taking with the Affectionate Part in some Weak Hearers, by their Declaration, yet we know of none more sound in Doctrine, nor more Innocent and Blameless in their Conversations, than *J. S.* and his Faithful Companion *J. W.*

And if any should *Object* against what is said of *J. S.* his Zeal, because he did not of late Years Travel so much, or keep so many Meetings as some others may; to that we say, That we do believe that there were but very few, who were truly sensible of his great Weakness and Indisposition of Body that he was afflicted withal for many years, insomuch that when he did Declare something largely in a Meeting, he was most times very sick at night; or sometimes very ill two or three Days after: but considering his weakness of Body, it is admirable unto us how he hath been carried forth in his Service in Meetings, time after time, beyond the Expectation of many.

2dly. We may Lament for him, as for the loss of one who had a great gift, both to discern, and Detect Eronious Doctrines and practices: and in defending the Doctrines of Truth that he or his fellow Ministers held forth; if at any time the Priests or Professors did oppose the same: Oh! how did the Ancient Friends praise him in that respect, and account him as one of the worthys of Gods *Israel*: he was a good Pattern and Example in Life and conversation

sation amongst men, for how blameless and innocent was it, in great Wisdom and prudence amongst the families where he came, giving good advice and counsel, at seasonable opportunities to Parents and Children and Servants for he had a good understanding in the things of God, and well experienced in the way of Life, and knew how to speak a word in season unto the weak, or such as through an inward exercise were, through the enmities Temptations and Assaults, ready to faint in their minds and turn out of the way ; we do believe he had great skill to inform such that were ready to despair, and that he was endued with an excellent gift of Wisdom, and had of the deep things of God, and Mysteries of Life opened unto him, so that although his Doctrine was generally sound and weighty, plain and easie to be understood by mean Capacities yet some of us do believe, that he was more sound and knowing inwardly in the things of God then some by his outward Declaration might esteem him to be ; and through that gift and wisdom that was bestowed upon him he knew how to behave himself aright in the Assemblies of Gods People, and amongst his fellow servants, and could give very good counsel and advice unto such as were but young in the work and service of the Ministry : but indeed in this respect he had not that opportunity to manifest very much of that gift of Wisdom that God had endued him with, because too many of late years did to much Disesteem, Slight and Reject his Counsel and good Advice : for he was a true honest man, and so was his Conversation among men even from his young years unto his latter end ; nor ever was, as we could understand, addicted to any Vice from his Childhood unto his dying day, neither was he subject to Flatter or Dissemble with any for his own ends ; But we believe that he abhorred deceit and flattery from the bottom of his heart : and Doubtless he did not any way deserve those vilifying terms of a *Dark or Creeping Spirit*, for we never knew him to creep after, or dissemble with any for his own self-Interest, neither did he ever, that we know off, by flattery seek after the favour of any Great or Rich Men, that so he might gain thereby : but as a true Minister of Christ, and an able Preacher of the Gospel, that sought not after his own profit or applause, Coveting no mans Silver nor Gold, but the real Good, Benefit and Wellfare of Souls : And as he had freely received a Dispensation of the Gospel from the Lord, so did he freely Minister of it unto others, as the Lord did order him, being (as we said before) an able and sound Preacher, dividing the Word aright, and was very Intelligible and plain unto mean Capacities, Demonstrating the way of Life, and exhorting all to walk therein : and we believe that he did not in the least preach for filthy Lucre sake, but of a ready and willing mind, according to the requirings of Gods holy and blessed Spirit ; yea doubtless in this respect he might surely have said as *Samuel* did, whose *Ox* or *Ass* did he take, or whose *Gold* or *Silver*, or Riches, or Land did he seek or covet after.

He was a good Pastor, who had a tender regard and care of the Flock of God, where the Lord did order his service, and especially among such where he

had laboured much in gathering and confirming of them, his care was great that they might be truly Instructed in the way of Life and gathered unto the gift, and grace, of God in themselves, and that in it all might waite upon God to receive a Divine and Heavenly understanding, and come to be truly Centered and Established upon the Rock of Ages and in the Truth and way of God.

And it was his Care and Labour that none might walk disorderly unto the dishonour of God, but that such might be Reproved, Advised and Admonished, as Friends did either feel Drawings in themselves so to do, or as there was a seasonable Opportunity wherein Friends might do it in love and tenderness in a more general way, as they saw it their places, that if possible, none might go astray.

Likewise on the other hand, it was his care that Friends might not be Imposed on, or over much driven into the Ceremonial part of Religion, having an Understanding given him, to discern how apt People have been to be led, and to run into Imitations, and the practice of Outward Things, which some others have practised, and so by that means have not taken that regard unto their own measures of the Spirit of God in themselves, as they ought to have done : But have (through a kind of Zealous Mistake) sometimes cryed up and esteemed the Traditions and Inventions of Men as Ordinances of God, and such have been very forward in Judging and Condemning of others who were of a better Understanding, and did see further than themselves.

And forasmuch as our dear Friend J. S. was, by some who profess the Truth, misrepresented unto many Friends (that did not know him) as a Person that was against good Order in the Church; and as if he was a Man of a Loose and Libertine Spirit, or that he did countenance others in their Failings, &c. It is with us to testify, that as it was our Lot to be well acquainted with him (as any in these parts, to our Knowledge were) for many years, yet we did never know him to oppose any good Order, which any of Gods People did believe was their Duty to perform, either Male or Female, because Gods People are, and ought to be a free and willing People, and what they do, as unto God, it ought to be from a willing Mind, and not by Man's Constraint; (Mark) it was against the Imposing of it, and so not against any good Order in it self, which Friends might be in the practice of; for we do know that he did love to see good Order among Friends, and that things might be done decently; but he was not for laying the Stress of Salvation upon any Outward Things or Methods that were, or might be practised among Gods People; for that would be an Idolizing of it, and Hypocrites may come into an Outward Conformity or Uniformity with Outward Orders or Methods, when they are neither Heirs of Salvation, nor Members of that Church which is in God, of which Jesus Christ is Head :
for

for he would say, *That it was an incumbent Duty on Christians to be Charitable to the Poor, and to relieve their Necessities.* But after what Manner or Method they did extend their Charity, so that the end was answered, he thought it indifferent.

For we read in History, the Church at *Jerusalem* did Collect every *First Day*, or once a *Week*, but the Church of the *Gentiles* once a *Month*, and doubtless they did not fall out or differ about their Method while they stood in Gods Counsel. And as to Liberty: that as he did abhor taking any Liberty in Unrighteousness; so on the other hand, he was one that did stand much for that Christian Liberty which is in Christ Jesus, and he did both spend, and was spent for the Gospel, of the Kingdom, which doth not consist in the strict Observance of any Outward Observations, or Traditions, or Inventions of Men, but to wait upon God, and serve him according to the Manifestation of his own Spirit, that he hath given to Man to profit withal, and then, *If the Truth doth make us free, we are free indeed*; we say it was this *Christian Liberty*, that stands in Truth and Righteousness, that *J. S.* did stand for (and so do we) and that all may know the Spirit of Truth to be their Leader in the Things that they do and perform as unto God; that so none may act in those things from anothers Measure, but from the measure of Gods Grace in themselves, without being Judged one, of, or by another about their *Christian Liberty and Freedom in the Truth*.

And further we have to say for our Deceased Friend *J. S.* that he was one whom the Lord had endued with many Spiritual Gifts and precious Christian Vertues, which were as so many Ornaments unto him: and if any should ask what those Gifts and Vertues were, and how, and which way they did appear, and might be demonstrated to be in him? To this we may answer,

First, His Moderation and Temperance did much appear in the many Debates and Discourses had with him about Religious Matters, wherein he did usually carry himself very moderate, when reasoning about the Things of God, and as to his Temperance, it did much appear in his Life and Conversation.

Secondly, He was endued with the Gift and Vertue of Patience, which did much appear in him, by his patient bearing of those severe and bitter Reflections and Oppositions that of late years he met withal, as also with many false and untrue Reports of him.

Thirdly, Also he did very patiently bear that great and long Weakness and Infirmary of Body, that he was very much attended withal, and afflicted with very fore and grievous Pains, as well as weakness in Body, which he underwent with much Patience and Content.

Fourthly, He had an excellent Gift of *Christian Fortitude* and Constancy in his Testimony, so that notwithstanding he met with very much Opposition,

and sometimes with flattering Perswasions, yet he persevered in the Way, Work and Testimony that God had called him unto; and in this respect it may in some measure be said of him as Jacob said of Joseph, Gen. 49: 23, 24. *The Archers have sorely grieved him, and shot at him, and hated him; but his Bow abode in Strength, and the Arms of his Hands were made strong, by the Hands of the Almighty God of Jacob: from hence is the Shepherd, the Stone of Israel.*

Fifthly, He was endued with a large portion of Christian Charity, which the Apostle reckons as one of the most excellent Gifts. And if any should ask how that did appear, or was manifest in him? We say, it did not only appear in him, in that he was not of a *Rash* and *Rigid Spirit* towards others that might differ from him in Things indifferent; but was also very Charitable towards such in whom he found any true tenderness towards God, and was not apt to Judge so harshly and Censoriously of such, as some have been too apt to do; but was willing to inform the understanding, when under mistake, and also to persuade them that opposed themselves, to embrace the Truth. If we consider the Fruit of true Charity, spoken of by the Apostle, 1 Cor. 13: we may indeed say, that Charity did largely manifest it self in him, because it brought forth, or did manifest the same Fruits and Effects in and through him as is there spoken of by the Apostle.

And as these and other *Christian Vertues* did appear and were manifested in him while he was amongst us; some are credibly informed by some Friends of *Westminster* (that were with him in the time of his last Sickness) that he gave very good Counsel and Advice to Friends that were with him, and that he being very weak in Body, but not in much pain, as was supposed by those who were about him, he very gently breath'd his last, and laid down his Head in much Peace and Quietness of Mind and Spirit.

Given forth at Sutton on the 1st. Day of the 11th. Month 1682: and Subscribed by us, on the behalf of our selves and many more Friends of Wiltshire, that are concerned and consented unto the Publishing hereof.

John Jennings.

John Fry.

Thomas Crabb, Senr.

John Sealy.

William Colman.

John Rogers.

Benjamin Lawrance.

The Testimony of John Metrevers.

A Short Testimony Concerning *John Story*, that worthy Servant of the Living God, though dead, yet the Seal of his Ministry and Service for God in his Day and Age, lives in the Remembrance, and hath an Impression on the Hearts of many in these Parts : and forasmuch as the Unchangeable Truth remains the same as ever ; we cannot forget those worthy Messengers, who in the Days of our young and tender Years came amongst us in the Demonstration of the Spirit and Power of Almighty God, not only to proclaim a Day of Vengeance from God upon that Part of Nature in Man that hath transgressed his Law, but also with a Message of Peace and Glad-tidings unto our Souls. And now as for my Dear Friend *John Story* in particular, concerning whom I have a few words, which at this time rest upon my Spirit, to treat about. I have this to say, and that not by here-say, or to boast in another Mans Words, but according to that true and Experimental Knowledge which I have had of him for these seven or eight and twenty years past, it being about the Year 1654, or 1655 (as near as I can remember) that this worthy Servant of the Almighty God came amongst us (into *Wiltshire*) at which time for my own part, I was about fourteen years of Age, notwithstanding which, what shall I say, it is even with me at this time to signify, That had I the Tongue of an *Orator*, or the Pen of a *Ready Writer*, I could not demonstrate the Sense that now lives and remains upon my Spirit, of the Mighty Power of God that appeared in, and through that Man, both in Life and Doctrine, whereby I was at that time (though but young in years) often sweetly Refreshed and Comforted in his Company, by that Eternal Power that dwelt with and ran through him. Oh ! What shall I say, my Heart at this time is even melted in the Consideration thereof : his Message then was, to direct all to turn inward from the *Lo here*, and the *Lo there*, to the Grace, Light, or Spirit within, which according to Measure, was given to all, assuring all unto whom he gave the Word of Exhortation, that it being obeyed and followed in all its Requirements, was that only means, and that in which the sufficiency for Salvation of the Soul consisted ; this Doctrine was received by many, by the Mighty Power of God, which accompanied and manifested it self through that Man, many brought to the Faith ; and so as the Lord made way, he travelled from Place to Place, appointing Meetings up and down among Friends, directing all as above mentioned, and unfolding the Scriptures by way of *Parables*, and opening to the

Edifica

Edification of the Hearer, in many hard Sayings, both to the Convincing of those that receiv'd it, and Admiration of many that receiv'd it not, inso much that my Ears have heard it acknowledged and confessed unto, that the Doctrine so Preach't through the Power and Demonstration of the Spirit, as then it was, would never fail while the Water keeps its Course; his Work was also very much among the *Priests and Professors* of that Age, who then like *Gog and Magog*, joyned together against the Lord and his *Anointed*: but the Lords Power and Presence being with him, and always giving of him both Mouth and Wisdom, he was thereby furnished to speak a word in due season, both to the *Strengthening and Comforting the Weak and Feeble of the Flock*, whom he had Laboured and Travelled for; and also to the stopping the Mouths of all *Gain-sayers*, whose Opposition at that day was very great. Much could I speak, and that within the compass of my own knowledge, to the particulars of many Sufferings by way of Imprisonment, and other *Dangers and Jeopardies* that he was often in, in his *Masters Work and Service*, which I shall here omit, and that because I would rather straiten my self than be tedious to the Reader; when that is said, I have this further to add, which I cannot be clear to omit, or pass by, *Viz. That he was always a very plain hearted Man, in plainness speaking the Truth to the Face, and never could endure, either in himself or others, Whispering or Backbiting, but would sharply reprove it wherever he found it; and furthermore all Outward Shews, Formalities, Festures, or Deportments whatsoever, that was by the Creature brought forth in the Likeness or Imitation of the true Power, without the Powers bringing forth thereof, his Righteous Soul always abhorred*: And for the Confirmation thereof, one thing amongst many I well remember; that whereas there was a Day of shaking the Outward Body by the stirrings of the true Power, some in imitation thereof, as I have observed in his Presence, in their own Strength have imitated the like, which he would in the Integrity of his Soul Judge, saying, *Away with Deceit*: and such like words, exhorting and advising all to be plain hearted, and that they should be what they appear'd to be by the Grace of God, and not otherwise. And so remaining from time to time, as a Man not subject to change his way, holding forth his Testimony in Faithfulness to God, not only against prophane and sinful Actions, but also against all Formalities set up by Man, though under pretence of the Motion of the true Power, advising the Creature to be inward to God, and there to wait, to know the true Power it self to bring forth a Form through every man, whereby they might have the certain Sense and Knowledge how to do and perform the thing well pleasing to their heavenly Father, that thereby they might in the end be accepted of him; he was not a Man of Shadows, but for the Substantial Part of Religion: and to his last, I very well remember, his Discourse run much after this manner, *That they were the only Blessed People, and for evermore happy, who had received the Knowledge of the right Spirit; if so be they continued to wait and walk therein to the end of their Days, because it is they that remain in well doing unto the end that*

shall be Crowned. Unto which End it is my Faith and Belief in God, he hath attained, and is now entred into the Joys of that Heavenly Kingdom, out of the reach of all envious and clamorous Tongues, where the wicked cease from troubling, and the weary be at rest, there the Prisoners rest together, they hear not the voice of the Oppressor, the Small and great are there, and the Servant is free from his Master.

And he having been serviceable in the Hand of the Lord, and Instrumental to Convert many Souls to God, doth, and must shine as a Star in the Firmament of God. So having eased my Mind by writing these few Lines before express't, concerning this my dear Friend, of whom, I do assure the Reader, I had as certain a knowledge, as the very import of the words will bear : and forasmuch as the *Harvest* yet remains great, and the true Labourers therein are but few, what further shall I say, but with this to conclude, *Viz. Let us cry mightily to the great Lord of the Harvest to pour forth a double portion of his Spirit upon some worthy Instrument, as he did upon Elisha, to Succeed him in that Work and Service.*

J. M.

The Testimony of Robert Arch.

FRiends, unto all you do I write, who have in any measure secretly or openly villified and reproached that Servant of the Lord, J.S. or have had any hand in the hindring of him in his bearing a faithful Testimony to the Truth, of which he was an Able Minister, in publishing the Gospel of Christ, and have endeavoured to the utmost of your Power, to stop and hinder him in his Declaration and Travel amongst the People of God, by evil Surmisings and false Reports and Accusations, have raised a Prejudice in the Hearts of People against him, without any just Cause on his part given, that I know of. Consider, O Friends, What is the Cause that ye have so done ? Have ye known him to be a Man of an ill Life, or a bad Conversation ? Or hath he committed any Evil, or Sinned or Transgressed against God, his Truth or People, that ye have so hated him ? Or hath he been one that hath Preached any False Doctrine, or held any Principles contrary to Truth ? Or did he bring in any *Innovations* amongst the People of God, or build again any of those things that he hath by his Ministry destroyed in others ? If he hath done none of those things, nor committed any Personal Trespasse against you, as some of you have confessed, what then was the cause of your Envy and hating of him ? Was it because he would not bow down, nor Worship any other

other God than the *God of Israel*? Or was it because he would not submit to some *Outward Orders, Prescriptions, or Rules* prescribed by Fall'n Man? If this be the Cause, then do not you Condemn your selves in Judging of him? For what People in this latter Age have laboured and Travell'd more than some of you have done, to bring People out of the Practice and Observation of *Outward Things*, which they called, *The Ordinances of Christ*, some of which the Saints in Times past did Practice, and perform for a Time, as the Scripture maketh mention, and also from the many *Forms, Decrees and Orders* that the Professors have been jangling about, and Persecuting one another, counting it all but Dung and Dross in comparison of the Grace of God, or Light of Christ, which was held forth to be sufficient to lead unto Salvation: and in the Light we were directed to wait upon God to know his Mind and Will, to act and do in *Outward Things* as God should direct us by his Good Spirit. And have you not look't upon all those *Outward Orders, Prescriptions and Ordinances*, as the *Outward Court of the Temple* that was given unto the Gentiles to tread under Foot: and yet now after all these large Declarations and Testimonies against those *Outward Things*, for you to encourage the Setting up such Things; and not only so, but to Judge and Condemn others for not Conforming unto your *Outward Orders*, Censuring Friends out of *Unity* that do not practice them, which is the greatest Penalty that you can inflict, for want of Outward Power: as if the Saints *Unity* stood in the Practice and Performance of those *Outward Orders*. Oh! Friends, consider of these Things, and lay it to heart; *for this is not doing as you would have others do unto you*: and do not think that the Saints *Unity* stands in those Things, but in the Spirit and Truth. Therefore Friends, I do exhort and admonish you all to repent of the Evil you have done against the abovesaid Servant of the Lord *J. S.* or against any other of his Faithful Friends and Brethren; and beware in time to come, and watch in the Light of the Son of God against that Spirit in you that Lusts to Envy, or to Hate, Oppose or Persecute your Brethren: And remember what the Apostle *John* said, *He that saith he is in the Light, and hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whether he goeth, because the Darkness hath blinded his Eyes.* So let this be a Warning unto you all, that you may not in time to come stop or hinder any of the the Servants of the Lord in the Work of the Ministry, that so you may avoid that Sentence of, *Goye Cursed*: and which will be the Portion of all those that are found smiting their Fellow Servants.

R. A.

Leonard

Leonard Coal's Testimony.

Dear *John Story*, whom the Lord made an Instrument in his Hand, and fill'd with Heavenly Treasure, and gave him his Word to Declare, which he often did, in the Counsel and Wisdom received of God, dispensing it aright to the Capacities and Understandings of the Hearers, for the opening thereof, and did reach to Gods Witness in many : he was well known to me, and I had (through the Goodness of the Lord) opportunity to accompany him of late in some of his Travels; in which time, and ever since I knew him, which was about twenty years, he always behav'd himself as a Pattern of Righteousness, which answered the Good in all.

He was always ready to give Advice to the Weak, and Instruction to those who were enquiring the Way to Gods Kingdom, and through the Operation of Gods Spirit, could direct them to distinguish between the Imaginations of the Enemies deceitful working, and Imaginations of their own Hearts, and the true Motions of Gods Spirit : which Motion I am fully perswaded, he knew right well, he much desired and prayed for Quietness and Unity in the One Spirit of God, and that all Friends might know it, and follow the Leadings and Guidance of it in all things that relate to Gods Worship and Service, and that they might not act by Imitation on that account : and that People might come to know the way to Gods Kingdom, and walk in it : he often desired God to forgive those that spoke evil of him, and that they might repent of their Slandrous and Lying Reports, and False Prophecies of him. And now the Lord hath taken him to himself, out of the reach of them all : he is gone to his Rest, where no Sorrow nor Tears are, I am fully perswaded : And it is my earnest Desire, that the Lord would be pleased to raise up more such Instruments for his own Work and Service, as it pleaseth him.

L. C.

Benjamin Coal's Testimony.

Since I heard of the Decease of dear *John Story*, there hath been a Testimony in my Heart to give forth concerning him, whom I dearly loved for the Truths sake, in which I have been often Comforted and truly Refreshed through him : It is now towards twenty years since I came acquaint-

ed with him ; and our long Imprisonment in the heat of Persecution of *Friends* in *Reading*, he came several times to Visit us in Prison, and many pretious opportunities we had with him in Prison, and were thereby wuch comforted and strengthened in our Suffering condition, and many Hearts were tendered and sweetly consoled, at that time, in a real sense of the living presence of the Lord God, which was with us ; and some that came into the Prison were Convinced of the Truth ; since which he hath often Visited us in our Meetings ; also I have from time to time been in his company, both in Publick and Private, and taken many serious Observations of his Deportment, which hath been Grave and as a Servant of Christ ; yea, it was such, that from the first to to the last time I saw him (which was not many Months since) I never had acquaintance with any that exceeded him in a good Life and Conversation : And the Lord endued him with a Gift beyond many in declaring the Truth, and many were Convinced and turned to God by him ; He had a divine Understanding given him, to divide the Word aright, he was able and ready to inform Peoples Understandings, to give Counsell and good Advice to *Sion's Travellers*, who were at any time in a bewildred condition, whereby many were often relieved and comforted, that have been in trouble under the temptations of the Enemy of mans Peace. He was of a loving kind Temper to all, and his Company was very comfortable to me, when Trials and Sufferings have attended *Friends*, upon any account, for a Testimony to the Truth, he hath been an Encourager and Strengthener to many therein : and I never knew him to speak slightly, or account it an Indifferent thing to be faithful to God in that respect, or in any other good Work and Service, wherein we might serve the Lord and one another ; but frequently exhorted and counselled *Friends*, to be Zealous and Dilligent in wairing upon the Lord to know and answer his Requirings, both by Doing, Suffering, and bearing Testimony for his Name and Truth upon Earth, that so they might Honour the Lord, and come to rest in Peace for ever.

And notwithstanding he met with many Exercises and Troubles among men, yet the Lord was pleased to give him much Patience, and when he hath been grieved and abused by any, he manifested much of a Spirit of Forgiveness and Longsuffering towards his Opposers, not rendring Even for Evil.

I have often heard him speak much in Commendation of many Antient Brethren which are Deceased, whom the Lord raised up to Preach and Publish the Everlasting Gospel in the beginning, and how pretious and acceptable the Visitation of the Lord was to many that were in Distress and Mourned in solitary Places, for want of the *Saving Knowledge of God*, which is Life to the Soul.

And in a godly Care for the Honour and Propagation of Truth, and the good of Soules, I know he was often very deeply concerned and bowed in Spirit ; and was a man of Sorrows, often with much fervent Zeal praying for the Prosperity of the Lords Work, and that all that which was of a hurt-
full

ful nature might be utterly destroyed from among the Lords People, and that Love unfeigned with the increase of Righteousness, which brings everlasting Peace might abound amongst us ; For this was his soul often in supplication and Prayers unto the Lord God, both in Publick and Private amongst *Friends*. Oh ! What shall I say, for my heart is filled at this time, and often tendred in the remembrance of the Lords Love, and those sweet and seasonable Opportunities which I have had with this my dear Friend, in which I have often admired the goodness of God, who afforded us such good Opportunities wherein my heart hath many times been overcome and rejoyced, in a sense of the feeling of the dissolving and tendering Power and living Presence of the Lord God, who assisted him with his heavenly wisdom and strength, and the testimony of Truth often opened through him, reaching and extending unto many states and conditions, even as the still Sowres that descended upon the tender Grass in its due season ; for which my Soul hath blessed the Lord on his behalf many a season, and which was and is the only ground and cause of my Love to him and all the Lords faithful Servants, whom I cannot but truly esteem for the Truths sake, and account worthy of double Honour ; and I have often thought, that if we should not truly love and esteem of such in the Truth, it might be just with the Lord to let us know the want of them, and to Suffer a Famine of the Word and a Cloud of Ignorance and Darkness again to overspread the Earth, which I desire the Lord may in his Mercy prevent, and that more faithful Instruments and living Witnesses for his blessed Name and Truth, in the room and stead of them that are gone to their Rest, may yet be raised up, and that many may yet be gathered unto God, for the Comfort and Encouragement of the Lords People, in this Age and the Ages to come.

Much more I might say concerning this faithful Servant of God, according to my knowledge, but herein I have satisfaction, believing he is now at Rest, and out of all his Troubles and Exercises which in this world he had his share of, and through Death hath obtained a Crown and Kingdom that is Everlasting, where all Tears are wiped away, and Sorrow and Sighing comes to an End.

Oh that we who are left behind may not content our selves that this our dear *Friend* live well, and is entered into everlasting felicity, but may follow the Example of this and all the rest of our dear *Brethren* which are gon before, in all faithfulness and circumspect walking, serving the Lord in sincerity and holy Conversation, keeping to the Word of his Grace and Truth, through which we may overcome all Corruptions, receive and possess the Recompence of endless Peace, Joy and Happiness when time in this fading World comes to an end ; that God over all may be glorified, who alone is worthy to be Feared and Praised for ever and evermore.

Reading, the 15th. of the
10th. Month, 8681.

B. C.

Leonard Keep's Testimony.

Since I heard there would be something Printed concerning our dear *Friend J. S.* it was with me this 15th. of the 12th. Month 1682, to give in this short Testimony concerning him. He was a Man of Peace and instrumental in the Hand of the Lord for the turning many to Righteousness: he desired the good of all People, and I believe is now entered into Rest and Peace with the Lord, where all Tears will be wiped away, and Longsuffering come to an end, notwithstanding Blindness hath happened to many in this Age, that they could not see him to be so by reason of the Enmity and Prejudice that have entred their minds, more through the Instigation I believe of others, than from any deportment that appeared by him. I have been in his Company often both in Meetings and out of Meetings, and am an Eye and Ear-witness of what is here writ, I have often heard him put a more favourable Construction upon his Opposers actions, than I believe they could put themselves. I have heard him openly opposed and charged falsely, and when he hath called for Proof of what hath been said, there hath nothing been made appear, but at the last shift have referred *Friends* to the 44 *Articles of London. M. C.* may remember this: And I have heard him spoke over, when he hath had a concern to the Meeting (and had begun to speak first, as many may remember) which I must needs say was not practised amongst us in the beginning, nor was it so in the Primitive times, for then all might speak one by one, that had any thing upon them as a concern to the People: but these things hath happened amongst us in these latter times, since some have been apt to pin their Faith on other folks Sleeves, and then may speak words as they would have them, or else their own, and it hath been said it is the Word of the Lord, when time hath manifested it to be otherwise. So many are kindling a fire of their own, and warming themselves by the sparks thereof, whose Portion will be such as they had formerly that were so doing, unless they repent, they must lye down in sorrow. God Almighty, if it be thy will, give to all that have been Opposers of him, a sight of what they have been and are yet a doing, that so they may say as it was once said, *Let the time past be sufficient, and that for time to come they may do so no more.* And whatever any may think I have nothing but good will to all men.

L. K.

Thomas

Thomas Curtis's Testimony, who at some time was his Companion
in his Travels.

AS it was said by *David* concerning *Jonathan* after his Death, so can I in Truth say touching my antient Friend and Brother in the Truth, *John Story* : *Viz. Very pleasant hast thou been unto me* ; and dear *John*, although thy Body be turned to the Dust, yet thy Name liveth now thou art dead, and the memorial of thy Faithfulness remains amongst thy Brethren ; thy Portion is with the Righteous, who shall be had in Everlasting Remembrance, and shall continue (as an everlasting Foundation) time shall declare the Meekness of thy Nature, and that Gentleness that was in thee towards the Flock of God ; for in the *Lamb-like Nature* didst thou come amongst us, and as a *Lamb among Wolves*, so was thy Carriage : *Wisdom* went before thee, and *Understanding* was thy Guide : So that when first I saw thy Face, thou wast to me a Messenger of God, and though thou met with many under various Forms, opposing each other, yet how carefully didst thou instruct them, and with great diligence helped their Weakness ; and such was thy Carriage after a sweet manner, that I soon saw a *Door of Hope* opened by the Lord for the Relief of many : and although thou wast but a Lad, because of thy tender Years, yet such Gravity did appear in thee, as made both *Old and Young* to love thee ; and thy Testimony was not from Man, neither wast thou sent by any *Born after the Flesh*, but thy Testimony was from Heaven, and it did accomplish the Work that the Lord sent thee for ; and thy Doctrine dropt as the *Dew* upon the Tender-hearted : and surely the Spirit of the Lord was upon thee, and the Meek and Quiet Spirit was in thee, which ever was, and still is of great price with the Lord ; and thou didst Preach the Glad-tyding of Salvation unto many that were far from the Almighty, bearing a Faithful Testimony unto Christ Jesus; the true Light, that inwardly enlightens every Man, and to the Word nigh in the Heart and in the Mouth, to the Anointing within, and (unto the universality of that Grace which brings Salvation) of its *Appearing* to all Mankind, and to the *Manifestation* of the spirit of Truth that is given unto all to profit with; labouring to undeceive all, and to bring from the *Outside Forms*, *Beggerly Elements*, *Traditions*, *Rudiments*, and *Inventions of Men* (wherein many had been kept in Bondage) to Christ Jesus, the Living Way, the Truth and Life; the true Shepherd and Bishop of the Soul, in his Light to wait for Counsel and Directions, in all things to be Led, Guided and Governed by him alone, who was, and is the Lawgiver, and unto whom all Power in Heaven and Earth is committed, whose Kingdom

is

is not of this World, who alone hath power over the Conscience, and over the Inward Man; this is his Glory, which he never did, nor never will give unto another, and in this thou wast a Faithful Messenger and Minister, turning many from Darkness to Light, and from the Power of Satan unto God; and so taught many the way through Judgment unto Life, that their Hearts did burn within them, whilst in their Hearts they did learn Righteousness, which made many to confess, to the Glory of God, *That thou wast sent of God, to shew the way unto the Rest that God had prepared for the Upright Hearted.* And truly such a Power went with thee, that not I alone, but many of the Land came to hear the joyful Sound, and were turned to the true Light, and the God of Heaven was with thee, and a true Ambassadors of Christ Jesus wast thou, beseeching Men to be reconciled unto the Lord; assuring of us, *That God had sent his Son to Redeem our Souls, by changing of our Natures, and to bless us, by turning every one of us from our Evil Doings.* And having a Convincing Ministry committed to thee of God, thou became an Instrument in his hand to the opening of our Understandings, and to the building us up in the Living Faith, which made us bless the Lord for thy coming in his Name; and for the Change that in due time was wrought in us; and God gave us a Witness in our own Bosomes, *That thou wast an Apostle of the True and Heavenly Profession, and that thou, by the assistance of the Power of God accompanying thee, directed our Feet into the Way of Peace.* For which, my Soul, Praise thou the Lord, and all that is within me shall bless his Name, with many more, who can set to their Seals, that thou wast an Instrument in the hand of God, of their Conversion, and a Man through whom the Way of Life was demonstrated amongst us) and many became Witnesses, *That the Earth was rent asunder, and the Stout-hearted bowed, and the Strong did fall before thee;* Thou valuedst neither Riches nor Glory, neither did any of those Things overtake thee; but as an Armed Man, and a Champion indeed, thy Warfare was against Spiritual Wickedness, and thy Travel was, *That the Ax of God might be laid to the Root of the Corrupt Tree, that no untimely Fruit might grow amongst us;* and thou fought not the Treasures of the Earth, nor to be great amongst thy Brethren, but to do the Will of thy Master was thy delight, thou wast a true Traveller in thy Day, and thy Journeying was much on foot (several years) the Rain abstrusted thee not in the Morning, neither could the Scorching Sun at Noon-day hinder thy Progress (for thy Feet were shod with the Preparation of the Gospel) and a true Traveller wast thou in the Work of the Lord, for thy Bow did abide in its full Strength, and the Opposers were made to fall, and the Wicked fled before thee, thou didst not turn thy Back, but often encounteredst Gainsayers on many Occasions, and never wast worsted, (as ever I could hear) in any of thy Assaults; for thou was not only experienced in the Work thou undertook't, but very well read in that excellent Book, the Holy Scriptures) and an aptness was in thee to perceive the Weakness of thy Opposers, and having gotten hold of thy Adversaries,

fary, no Flattery could prevail, nor Incantment pervert thee, until thou made him confess unto the Truth, for the God of the whole Earth was with thee, and the Slain of the Lord were many; and such Divine Counsel did attend thy Habitation, that no Profession was able, in Truth to withstand thy Testimony; and thou wast plentifully endued with the Spirit of the Lord, whereby thou appearedst as his *Battle-Ax*, and the Stroak thereof made the Rocks give way, and the Mountains cleft in funder, insomuch as the Wisdom of the Wise-men failed them, and the Counsel of the Prudent was not found amongst them, for their Learning could not hide them, nor the *Logician's* Subtily could not preserve them, but over all their Baits thou trampledst, and many times caught them in their own Snare: and all this Conquest was not gotten by Outward *Bow* or *Spear*, but by the Spirit of the Living God; and to speak the truth of thee, *It was thy Meat and thy Drink to do the Will of thy Master*; thy Care was great in visiting the Mountains, where many the Sheep of Gods *Pasture* were scattered, and what wrestling with the Power of Darknes thou hadst, to recover the Lost Sheep of the House of *Israel*; the *North* can tell the deep Exercises of that Day, and the continual Burthen that was then with thee to visit the Dark Corners that were full of Cruelty, and what haste thou made then then to visit the Steeple-house, forgetting thy ordinary Food, until thy Master Christ Jesus his Work was accomplished. But O the hardship that sometimes thou met with: Were not the *Cudgels* sometimes laid on about thy Head by Ungodly Men? And did not they in great fury dash thee in the face with their Clouded Shoes until the Blood hath gushed out of thy Mouth in a large measure? Doubtless such like Treatment thou hast imbraced, that the Oppressed might be recovered, and the Prisoner brought out of the horrible Pit, in which there was no Water: and thy Legs did not fail thee in this Travel, because the Lord was with thee, neither did thy Strength depart from thee, because the Bread from Heaven was thy Delight, and often *Honey* out of the Rock did the Lord bestow on thee: Springs can tell the Joy they often administred, and the Comfort that they often bestowed on thee in that Day, when the Bowels of the Earth seemed to be shut up, and all other Outward Comforts departed from thee, and this from one Week to another was thy Travel, so that the *North* sounds out thy Praise, and the *West* do tell of thee; many in the *South* besides my self cannot but rejoyce in the Lord, and be glad that God prepared our Hearts, and made thee as a sharp *Instrument* in his hand, to dash all our *Formal Professions* to pieces, that the Broken-hearted might be bound up, and that we might be created anew unto his Glory: and when we come truly to know the Lord, and to help to fill up the Measures of the Sufferings of our Lord Jesus Christ, that was behind for us to fill up, and were Prisoners for Conscience sake; what Care was upon thee in that Day, that we might be Visited: And, Oh! the pretious Opportunities and often Visitations that then thou gave us, Fear did not surprise thee, nor the Prison damnt thee, from administering to us
the

the Comforts of the Holy Ghost, for we were the Prisoners of the Lord, and the wrath of men was turned upon us, but thou comfortedst our hearts with this testimony (agreeable to our one Faith) *that the Wrath of Man would turn to the Praise of God, and the rest God would restrain*: Thy many Visitations are not forgotten, although thy Silver Cord be loosed and thy Golden Boule be broken; neither art thou out of our Remembrance, although thou art Departed from us, and though many have a great loss, yet my loss is far greater, because of my often Journying with thee, being in such my Travels, a partaker with thee of the Breasts of Consolation, and of the Milk of the Word of Life: Thou wast not willing to eat thy Moriel alone, but that others might partake of the same Table, and come to the Injoyment of the Feast of Fat things; and though sometimes I have met with hard speeches, and been Rendered as a *dark Spirit*, and gone under many Reproaches, and my wayes endeavoured to be hedged up, (as in *Ireland* and some other parts) and called to an account about thy deportment, because of matters laid to thy Charge, yet proving them false, the Reporters have confessed (and to the Glory of the Lord) that thou wast not the man: But thou art ascended above the strife of Tongues, and we may come to thee, but thou shalt never return to us: yet Days shall speak of the loss of such a Prophet, because, *precious in the Sight of the Lord is the death of his Saints*; and now in thy latter day when, thou hast spent thy strength in the Service of the Lord, notwithstanding great weakness of Body was upon thee, yet thou plantedst a Vineyard, and then eat of the Fruit, thou feedest the Flock, and eat of the Milk thereof, at which some were angry, and either knew not, or willingly forgot thy former Travels for the Gospel-sake, when thou spared not thy Flesh, and sometimes thy Blood to shew them that were distressed, the way to the Kingdome; yet how evilly have some spoken of thee, as if thou wert negligent in the Lord's service; when to the utmost thou didst, what thou wast able, and when thy Legs would not perform the service of thy mind, thou then Rode up and down according to thine ability that then was given thee; and we often looked for thy change, many years before thy Departure, but what hard hap had the Prophet to be a Fool, and the Spiritual man to be in id, to Prophesie in the Name of the Lord, that *thou John Story should that year dye*; when neither did the Lord send him, now his Prophecie came to pass; but the God of Heaven made manifest his kindness to thee, kept thee alive beyond many of our expectations, and made the foolish Prophet to confess (as I have been informed to this purpose) that it was an *Imagination of his own brain, & not the Word of the Lord*. And thus his Words became his Burthen in his Lifetime; and seeing he is also gone to the Earth, we must leave him to the Lord; and this I mentioned the rather, because I was an Eye and Ear Witness of the Declaration of that *false Prophecie*: But Oh! the weakness of Body that then appeared in thee, thou didst not much controvert with him, but said, *time would soon manifest it*; thy years being almost at an end; and so committed the cause to God; the Judge of all, for thou wast no striver, neither didst thou dwell

dwelt with thee in that matter, but in much Patience thou heardst his words : and as thy Beginning was, so was thy End, in the Lamb's War, with the Lamb's Nature: thou wentest from the *South* to the *West*, taking thy leave of thy Friends, and then returned into the *North* ; where, in the weakness of Body thou visitedst the People of the Lord, and having compleated thy Masters Business, thou encounteredst with Death, and overcame it, and quietly yielded up thy self into the Arms of the Almighty, left the World, and art gone unto God, where, out of the reach of all thy Adversaries thou art, in that Mansion that Jesus Christ hath prepared for his People, where no Destroyer shall ever come.

T. C.

An ELEGY of *John Story*
by *John Raunce*.

IN Peace with God he now is gone to Rest,
O ut of this World, in which he was Opprest.
H aving ill Usage met from his Brethren:
N othing would do with some, like wilful Men
S o set themselves, that they would not believe
T hat he spoke Truth, this did him sorely grieve;
O ppressing Sorrows did his Body pine,
R ending his Soul with Grief from time to time;
Y et in all this the Lord he always found;
Y ea Help from God did still to him abound;
Y ea and Amen his Grace to him was Free
Y ea to the End his Grace hath Saved thee;
Y ea now he doth possess Jerusalem,
Y ea now Christ is his only Requiem.

E

More

More in Remembrance of *John Story.*

Thy Lot was like Good Prophets gone before,
 With Lamb-like Nature thou as they did bear
 The frowns of Friends and Enemies much more,
 Whilst Envy did of thee sore things declare :
 Oh happy thou, who didst with Meekness then
 Preach Christ the Way, the Truth, and Life in all,
 With Holiness thy Doctrine Sounds to Men,
 That they might know and live in Gods great Call :
 Thy Work is done, and thou art now at Rest,
 And all thy Labour in this World doth cease :
 The Wise in Heart will say that thou art Blest,
 And pray to God such Prophets may increase,
 With blameless Life thou didst Truth's Cause maintain,
 And out of that which might defile didst live,
 As Blessed Man, didst Holiness retain,
 And unto God all Honour thou didst give.
 The Lord who doth the Saved People Bless,
 He was thy Peace, thy Comfort and thy All,
 Much was the Gift Christ gave thee to possess,
 Which thou didst use as he for it did Call.
 Much could I say, if I to Write were free,
 Of many things which did attend thy Life,
 But Silence shall Apologize for me,
 As one that loves and lives above all Strife.

The 20th. Day of
 the last Month
 in the Year
 1682.

John Raunce.

Something

Something added by another Friend,
of that Antient in *Israel*, J. S.
Deceased.

IN *Christ* that is the *Alpha*, all in all,
O *mega* th' *Last*, from *Death* to *Life* doth call.
How *Holy*, *Harmless*, *Sweet* then is that *Man*,
Nought but thy *Lord* give *Satisfaction* can :
Some things both *Old* and *New* they are but *vain*,
I *ruth* 'gainst *Tradition* well thou didst *maintain* ;
O f *Innovation* thou *Prophetick* saw,
R *ules* made by *Men* last turned into *Laws*,
Tet *Truth* resist's hence *Church Divisions* grow,
Hence { *Persecutions* flow,
 { *Gospel Teachings* put a stop unto.

J. C.

Charles Harris his Testimony.

AS for *John Story*, he bore the Countenance of a Man of God, and was a Preacher of Righteousness in his Day, both in Doctrine and Conversation, and as such was esteemed by thousands for many years : yet he went not to his Grave under that Sentence, *Viz.* *Wo to you when all Men speak well of you.* For he met with such Exercise as *Holy Paul* did, from some that could once have pull'd out their Eyes to Serve him, afterwards became his Enemies, saying, *his Speech was Contemprible*, seeking a Proof of *Christ* speaking in him : and he had some share with that Beloved Disciple, that saith in his Epistle to *Gaius* on this wise, *Viz.* *I wrote unto the Church, but Diotrephes, who loveth to have the Preheminence among them, Receiveth us not, prating against us with malicious Words ; and not content therewith ; neither doth he himself Receive the Brethren, and forbiddeth them that would, and casteth them out of the Church (or declared out of Unity) or thrust out of the Congregation,*

gation. I have known him for many years, and never found but that he was a Man of Peace : it hath been frequently reported he was a *Tyth-Payer* : Let the Reader observe, he never stood in such a Capacity all his Days, never Keeping House, or Occupying any Land (being a Single Man) and as to his Judgment concerning *Tythes*, it may be seen in what follows, under his own hand : So whether it be better to Judge of a Man by his own Words and Deeds, or by ones own Imaginations called Sense, let the Charitable Reader Judge.

He has also been termed, *Of a Dividing Spirit*. Let his Epistle speak for himself ; some say his Ministry was dead ; which I say, if they had lived in that time that the Disciple *John* was led to the Church, and said not much more, but, *Little Children, love one another* : it may be they would have said *he was Dead and Formal*. It is to be observed *J. S.* was much spent before his Departure, having been a Preacher from his Youth, so had not strength of Voice to utter himself as formerly, but still what he said was of this tendency, *Viz. That if Friends did believe in and wait upon God, in the Manifestation of our Lord Christ, he would in due time answer all the Immortal Longings of their Souls, and preserve them to his Glory and Kingdom.* And indeed to them that loved him, he was in their Eye the same Man to his death that he had been all along, still growing in the same Truth.

And as for the Divisions that sprang up both *North* and *South* ; it is well known that it was not he that caused them : I well remember how it was *Westward*, till some Persons went that way, and stirred up the People into Parties ; one Day they will feel the Burthen of it.

In what follows there are two *Queries* proposed to Friends at *Drawell*, with their *Answers*. If all would but keep to it accordingly, there would be no Strife : and as for that way that is taken by some to defame every man, by endeavouring to take away his Good Name, both as a Man and Christian, that is not Conformable to some new sort of Church-Government and Discipline (so called) Though for a time they may seem to Reign as Kings upon Earth, they shall dye like Men ; and it shall be known in the end, that the Peace of the Church, and Love to Brethren, is of more value than all *Sounding Brass* or *Tinling Cymbals*.

So blessed are all such true Preachers that look upwards for their Reward in that World that is to come. *Amen.*

C. H.

As to what follows, if thou canst believe that Men mean as they speak, Read on, if not, stay till thou hast Charity.

Two Questions proposed by J. W. and J. S. to Friends of the Meeting at Drawell; and their Answers, Viz.

Question I.

1. **W**Hether or no, we, and all Gods People ought not to be left, in all Matters of Faith and Discipline (so far as Discipline may become Matter of Faith) to the Manifestation of Gods Spirit and Truth in our own Hearts, and to speak and act therein as we are thereby Instructed and Perswaded, and not otherwise?

Question II.

2dly. Since there are Diversities of Talents and Gifts given by the Spirit of God, and received by Men: Whether the Judgment of Truth it self given forth through a Part of the Members of Christ's Body, can become a Bond upon any other Part of the said Body, farther than their Understandings are illuminated thereby?

Answer.

To the first Question we say, *Yea*; and *Nay* to the second Question, with that true and simple Sense that the Words import, and Friends have been used to understand them: but not to strengthen Prejudiced Spirits, who have made that their Plea for their Separation, and against Truths Authority in our *Monthly* and *Quarterly Meetings*; nor yet to Justify any that are Ignorant, through their own Sloth and Unfaithfulness; or to excuse them, that would not be accounted Weak, but Strong, Wise, and as Pillars.

The Judgment of J. W. and J. S. concerning the Five Heads on which the 44 Articles exhibited against them, were grounded, which was publicly read in the Meeting at Drawell, as followeth.

ON the whole Matter, in the Fear and Presence of the Almighty God we declare, That we do approve of *Monthly* and *Quarterly Meetings* for the necessary Service of the Truth; so we farther say, that as those, or any other Meetings of Friends in Truth, shall be continued to

swer those Services; we believe, that as it now is, it also will become our Duty to be at Unity with our Brethren in the Services thereof; and that though one of us, *Viz. J. W.* did condescend to Subscribe to a Paper, for the Erecting a *Womans-Meeting* in the Country, to answer the ends the Paper proposed; which he testifies he then did in singleness of Heart, for Unity-Sake; yet according to that inward sense we now have, there appears to us no absolute necessity to continue *Womens-Meetings*, in the Country distinct and separate from the Men; and therefore do Conscientiously forbear to assent or encourage any to lay the Intents of Marriages before them; yet that Inward Sense and Heavenly Understanding we have received from God, hath, and yet doth confirm us in this Judgment, that 'tis not agreeable with the Line of Truth, to oppose others in the Exercise and appointed Service of the said Meetings as heretofore, and now are settled and agreed upon, who being Conscientious therein, are otherwise minded than we are: and if any of our Words or Actions have had any tendency to oppose, &c. which we are not conscious of, but if we were, would readily confess; and we say, the Truth in us would readily have condemned it, even as it now doth; and if it shall please the Lord to manifest unto us a Service in those Meetings in the Country, as well as City, the same Integrity towards God which hath dwelt in us these many years past, we believe will become a Bond on us to joyn Hand and Heart with others our Brethren and Sisters therein; but till then, our desires are, that this may not become an Occasion of straitness in Spirit each toward the other, but that embracing the wholesome Counsel of the Apostle in another Case, (*If in any thing ye are otherwise Minded, wait till God reveal it*) we may walk together in that pure undefiled Love of our God, which thinketh no Evil.

2dly. That though many of our Brethren see a Service in Recording Condemnations, and leaving them upon Record to Posterity: yet from that inward Sense and Heavenly Understanding we have, we see no necessity to leave them upon Record to Posterity, or retain them when the Sin is blotted out and remitted by the Lord, neither to be extended farther than the Offence is known, nor yet to continue longer than the memory of the Offence abideth; but if any see meet from an inward sense of the Truth in themselves, to leave such a Testimony relating to themselves to Posterity, we have therewith Unity. That this our sense may be no occasion of straitness of Spirit each toward the other, is the earnest desire of our Souls, who desire the Prosperity of Truth and Peace amongst all the Churches of God.

3dly. As to *Tythes*, we can in truth say, 'twas never so much as in our thoughts to speak any words whatsoever, with the least intent to strengthen any in the Payment thereof, nor yet to weaken the Faith of any, having a testimony in our hearts, that *Tythes* as at this Day paid, are Antichristian.

4thly. That as Groanings, Sighings, Soundings and Singings may proceed from Deceitful Spirits; so also we declare, Groanings, Sighings, Soundings, and Singing may be the Fruit of the Spirit of the Lord among Gods People : and that as the first is discouraged, the second ought to be encouraged : and the earnest Desire of our soul is, that as to these things, nothing but the Spirit of Truth and Sound Judgment may appear, either to reprove or Incourage ; and though we are accused as if we were Opposers of such Groanings, &c. which the Truth approved, yet God is our Witness, we know it not.

5thly. That though we have been represented as Persons incouraging Flying in time of Persecution : We say, we are not Conscious to our selves of so doing : for we believe those who stand not to their Testimony, but flies therefrom in the Day of Persecution, may truly be counted, either weak in Faith, or departed from the Faith.

And thus having given our Inward Sence, according to the Uprightness and Integrity of our Hearts, concerning these five General Heads, from whence all the 44 Articles do arise : We shall with this conclude, That the God of Heaven is our Witness, our Desires are to approve our selves Men of Peace, in the Abhorrency of all Fleshly Liberty and Looseness, to follow after Truth and Righteousness, that the Reign of the Power of the Eternal God may be over all ; so will the Kingdoms of this World become the Kingdoms of the Lord and his Christ.

As to the two *Questions* answered by the Friends and Brethren, met on this Occasion, we in the Fear of the Lord say, We in the proposing thereof, had not the least thought to obtain your *Yea* and *Nay*, with intent thereby to strengthen such who may be accounted our Party, in any thing that is contrary to Truth, nor to incourage Looseness or Bad Spirits, but Conscientiously to remove the Scruples of some : and further we say, we are better satisfied with your Explication therein, than with your bear *Yea* and *Nay* ; for we, as well as you, are sensible *Apostates* and *Bad Spirits*, seeking a Fleshly Liberty, have made use of Arguments deducible from such Principles of Truth, to oppose the Power of God it self, and the Practice of Gods People in the Power.

John Wilkinson
John Story,

John

John Story's Epistle to Friends in the North,
in which is signified his Desires for true
Unity and Reconciliation.

Friends,

IN the Love of God and our Lord Jesus Christ, which is Holy and Unchangeable for ever, do I Salute you. The Occasion of my Writing at this time is to let you know, that my Soul hath been deeply exercised from day to day, in the inward Considerations that have been with me for some time : how the Holy Name of God is Blasphemed, and the Profession of his Truth dishonoured among Unbelievers, by the Reports that are spread abroad amongst them of the Divisions that are amongst us, who have in scorn been called *Quakers*, and also for the hurt and havock that I perceive is at this day made amongst the Heritage of God, through this secret and subtil working of the Ancient Enemy of Mankind, who at this day, as in days past, hunts to and fro, seeking whom he may destroy.

Now so far as much as there hath been great Discourses amongst Friends touching a *Separate Spirit* and *Meeting* in the North ; meaning thereby, a *Spirit* and *Meeting* that is Separate from the Truth, and that I have been a strength to such a *Spirit* and *Meeting*. I have this to say, that the Searcher of all hearts knows I own no such *Spirit* or *Meeting* that is Separate from the Truth, neither have I ever been a Setter up or Actor in any such *Meeting* ; for though I am accused, that the Subscription of my Name to a Paper amongst others, entitles me to be a Setter up of a *Separate Meeting* : yet I am not in my Conscience convinced there is any one Word therein which justly entitles me to be a Setter up of the *Meeting* called, a *Separate Meeting*. For the Paper of Proposals I Signed, was intended to Re-unite that *Meeting* ; and I am perswaded, all Understanding Men that Signed, did it for that End ; and if any thing therein had seemed to them too strait, why did not they to whom it was sent desire a loving Discourse about it, that they might have understood our meaning before they had either replied or sent it abroad, in which we should have been ready to have given our fence more fully, which several have already done ; and though I have been by some abusively called a *Cap-*

tain; the Lord is my Witness, my desire neither hath been, nor is, to be a Captain over any, to the Praise of the Lord I speak it; I have learned the Truth of our Lord Jesus better than so; for I know him that is the Captain of our Salvation ought to be the alone Leader of his People: and the earnest breathing of my Soul is, that as for many years past I have approved my self to the Friends of Truth the Lords' Servant; so I may to the end of my days, and that for Christ's sake; and therefore can I with boldness appeal to Gods Witness in all Consciences, whether an Infination into the Brests, of any, that I am a Surenth to such a *Spirit* and *Meeting* as aforesaid, be not the Work of the Old Enemy.

And since 'tis so, that I have been credibly informed, that you who formerly Assembled together in one Meeting to manage the Outward Concerns of Truth relating to the Poor, &c. have, for some time past, Assembled for the aforesaid Service in two distinct Meetings, and that this is accounted an Occasion of Stabling to some. I have a Concern on my Spirit thus to write unto you.

First, I am satisfied in my Conscience from sufficient Knowledge or Evidence, that the Day was, wherein you met together in a Sweet Union and Fellowship, to manage the Outward Concerns of Truth relating to the Poor, &c.

Secondly, That such your Union and Fellowship had acceptance with the Lord, and was owned by his Presence amongst you.

Thirdly, That during such your Fellowship, every one concerned in that Service, acted from a ready and willing Mind, according to that Perswasion and Manifestation which was given of God, without being Imposed upon by any Man or Men, or endeavouring to Impose each on other, contrary to what the Lord Evidenced by his Spirit in your Consciences.

Fourthly, That though it was so, that particular Persons, in persuance of the Counsel of divers Antient and Honourable Brethren (some of whom are fallen asleep) were chosen for that Service of the Poor, &c. out of the particular Meetings held for the Worship of God, yet I never understood that any designed to exclude any Member or Members of the Church of Christ, (who had, or might have a Concern upon their Spirits) from Sitting or Acting amongst them, whilst any such Member or Members (though not chozen) behaved themselves Men of Peace, good Order, and in Unity with the Faithful Friends chozen for the Management of the Affairs of the Truth relating to the Poor, &c. in such Meeting; and as in Charity I dare not reflect on these Antient Brethren in whose Advice for the holding such Meetings, there seems to be room for *Cavelling Spirits* to call them *Narrow-Spirited*, in advising to those certain Persons for that Service, which seems a kind of Limitation: yet I am also satisfied that those Antient Brethren, who first advised to choose Faithful Brethren for the aforesaid Service, would have endeavoured an exclusion of all such (if any such had then been) who should from

time to time have appeared as disorderly Troublers of *Israel*, and Imposers on Tender Consciences.

Fifthly, That though it hath been reported, that those of you who are by some called a *Separate Meeting* have been so *Narrow Spirited*, as that you will not joyn with the Brethren in the aforesaid Service, &c. unless they will assent that others not formerly chozen, may be excluded from acting with you; or if they have ought to offer to the Meeting, then to be admitted to offer the same, and so depart: which Report, as it is said, is grounded on a Paper Subscribed by several of you, and my self, and is by some accounted the Foundation of the aforesaid Meeting, called the *Separate Meeting*; yet I always understood that it was not intended by any of the Subscribers, to exclude any from Sitting amongst you, or Joyning with you in the Common Service of Truth, usually transacted amongst you in the Spirit of Love and Unity, who in the same Spirit of Love and Unity would accompany you, and had a Concern to add a helping hand: and this sense I do now solemnly declare to be my sense, and that at the time I Signed the Paper aforesaid, it was my sense; neither am I yet convicted, that if the Subscribers of the said Paper interpret for themselves (which of right they have the liberty to do) there is any thing therein contained which doth oppose the same sense.

Now Friends, I have this further to say, that I have more than ordinary ground either to know, or at least believe, that this my sense in the aforesaid five Particulars, is the real & true State of the Case, but do certainly know, that it contains in some measure, the State of Truth, as it ought to have been amongst you; and therefore my Counsel and Exhortation to you is, laying aside all vain Janglings and Repetitions of former Things, that have tended to Strife and Debate, contrary to the Truth, ye be Reconciled each unto the other in the Lord, saying in your Hearts before the Lord, and in his Fear, *Let the Time past be sufficient, and for time to come let us study Peace, and Assemble together in the Ancient Christian Love, Union and Fellowship which was amongst us before the Occasion or Offences were either given or taken, and that you Unite and Meet together to manage the Outward Concerns of Truth relating to the Poor, &c.* With this Godly Unanimous Intention of Heart, that if for the future any shall come in amongst you, and appear as disorderly Troublers of *Israel*, contentious Persons in Matters not approved by you, and the Assemblies of Gods People amongst you, or Imposers upon tender Consciences contrary to what hath been Received, Believed and Owned by you and the Assemblies of Gods People amongst you, when you and they were preserved in a sweet Union and Fellowship in the Truth; you then declare that such Persons are not worthy to sit among you to act in the Affairs of Truth, and that upon a serious and godly acknowledgment unto this Sound and Certain Truths That all Gods People ought to be left, in all Matters of Faith and Discipline, so far as the Discipline becomes Matter of Faith, to the Manifestation of Gods Spi-

rit & Truth in their own Hearts, and to speak and act therein as they shall be thereby Instructed and Perswaded; and not otherwise; because since there are diversities of Talents and Gifts given by the Spirit of God, and received by Men, the Judgment of Truth it self given forth through a part of the Members of Christs Body, cannot become a Bond upon any other part of the said Body, further than their Understandings come to be Illuminated thereby.

This Sound and Certain Truth, unto which I exhort your serious and godly Acknowledgment, I and many, if not all of you do know, was at the Meeting at *Dracell* fully assented to, to be Truth, and that by an Answer to two Questions, wherein it was fully Stated, and rightly Answered; and therefore since I am truly sensible, that the Cause of your Differences hath sprung from that which hath led from this Sound and certain Truth; I may reasonably expect that my Counsel to Re-unite may have place with you.

Thus it is with me to write unto you, and that the more freely too, because there are some do apprehend that I am more capable to Re-unite you, than some others are, who now may see my Endeavours are not wanting, and that as I have approved my self a Man of Peace, so my Desires are, that the Peace of God in the Love and Unity of the Truth, may abound amongst you.

And now Friends, I shall leave it to the Righteous God to Judge, whether what is now proposed be not according to the Spirit of Truth, which by its appearance in every Member of the Church of Christ at this day, is become the only Lawgiver in every such Member in Matters that relate to the World to come, for by it we are instructed in our Heavenly Duties to God, *Viz.* How to Sacrifice, to Worship, and Serve him acceptably by Obedience to all his Requirings; and through the same are the Lords People led into such Methods or Outward Practices wherein they are helpful and Serviceable each to other in their Generation, for the Lord alone ought to be ey'd in, and beyond Outward Forms, though his Presence hath been, and still is with his People in those Forms he leads into; and so to him let us look, who was before all Time and Days of this Fading World, and is the *Alpha* and *Omega*, the Beginner and Finisher of the Work of our Redemption, which was, and which is, and which is to come, the Almighty, who alone ought to be minded beyond all visible Things, and unto him in all our Exercises, whether Inward or Outward, my Soul desires we may all be kept, even in that Spiritual Appearance of our Lord and Saviour, which is that acceptable Day which shines in the Inward Man, through which God hath made me, amongst many other of his Servants, partaker of that Heavenly Religion which is unspotted: many of you know our Beginning was in his Holy Spirit and Power, through which Death is, and shall be more fully abolished, and Life and Immortality brought to Light, in and through which Power alone the Saints have, and shall be thoroughly Sanctified and Perfected for ever; and through it, are the Heirs of that Eternal Inheritance and Heavenly King-

dom which outlasts all Outward Things, and never fadeth away, where all the Longings, Earnings, and Desires of the Righteous shall be fully Answered and Satisfied for evermore, with the full Injoyment of that Life and Immortality, over which the Second Death hath no Dominion; and then may it be truly said of such, *That they are entered in and do take their Possessions.* Now into this Life, in which the Heavenly Brotherhood and Fellowship of Saints stand, the Lord gather you all more and more, that whatever hath appeared in any contrary thereto, may by his Word of Life be broken down, subdued, and rise no more, that into the Bond of Peace and Union in the Truth ye may be again United, and become Co-workers together, as Gods Heavenly Family in the Love, even in that Love which thinks no Evil; for the Desire of my Soul is, that ye may be cemented and Established together upon that Everlasting Rock and Foundation which the Gates of Hell and Death can never prevail against.

I shall now conclude with those wholesome words of the Apostle, of our Lord and Saviour: *Put on therefore as the Elect of God, Holy and Beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering, Forbearing one another: if any Man have a Quarrel against any, even as Christ forgave you, even so do ye; and above all these Things put on Charity, which is the Bond of Perfection; and let the Peace of God Rule in your Hearts, to the which you are called.* Col. 3. 12. So in the Desire to the Lord God, that these things may truly be weighed, and have place with you. I rest,

Your Servant in the Work
and Labour of the Gospel

John Story.

P O S T - S C R I P T.

LET this Epistle be read in an Assembly to be appointed for both Meetings, Viz. that called Quarterly, and that called Separate, in or near Kendal, for my earnest Desire is, that it should be so Read, because, as I said before, I have a Concern upon my Spirit thus to write unto you both; the things therein Contained I Recommend to Gods Witness in all your Consciences, not desiring to Impose on any; I knowing this, that where it is awakened, there will be an Answer to the Spirit of Peace and Truth in which 'twas wrote; and though some have given forth their false Censures, and false Prophecies concerning me, and others laid various Temptations before me, which I look upon to be the Work of the

the Common Enemy, that so I might have Stumbled and Fallen (though those in whom it hath sown wrought, may not have an Eye open to see it) yet my Joy and Rejoycing in the Lord is, that they have not yet removed me from the hope of the Gospel, Blessed be the Name of God for ever more, for to his Praise and Glory, and in his Fear (which hitherto hath Preserved me) I speak it, my Cryes the Lord hath heard, and he hath given me a certain Knowledge of his Way, otherwise I might have been in great Danger to have sunk into the Pit of Confusion, and never risen more: but his Love is unchangeable, his Mercy never fails them that put their Trust in him; this by long Experience can I now Speak; therefore I exhort and intreat you all to turn your Minds to his Inward Appearance, through which his Love, which is stronger than Death, will be shed abroad in your Hearts, and his Power be felt, which will remove that which hath been the Cause of your Breach, that you may come again to walk together in that Heavenly Charity, through which no former Miscarriage will be remembred, and so come to Serve him with one Heart, in that way of Life which he hath made known unto us in these latter Days: and thus you may finish your Course with Joy, and leave this World in Peace and Injoyment of Immortality, and take your Possessions in that Kingdom, in which the Fulness of Joy that ever shall be, is Inherited, and where, through the Earnest and Assurance of the Heavenly Kingdom, the last End of the Righteous is Crowned with Honour; and in that Day the many Temptations that have, and do attend Gods People in this Fading Life, shall cease, and never be again.

*Calne, the last of the
7th. Month, 1677.*

J. S.

*And at present, for a Conclusion, we
Thus End.*

NOW as to all such that have, or yet may think to defame us, by saying in a proud scoffing manner, *These are Storians, or of Story's Spirit*: we know nothing that he either held or practised (on a Religious Account) but what was agreeable to the Holy Scriptures, and the Testimony of Gods Spirit, as received amongst us in the Beginning, so he is gone to his Grave,

no

no *Self-Master*, but a Follower of Christ : and we never desire to follow him, nor any Man, but in the Steps and Way of that Stable Truth that shall outlast all New Inventions, and Envious Nick-Names.

And although for a time the multitude of *Israel* did give their *Ear-rings*, or *Jewels* of Prey to *Giddion* to make a Golden *Ephod*, and said, he should Rule over them ; the Evil Snare and Shame it afterwards brought upon them and him, might be a Warning to others. *Giddions* Beginning was Glorious and wonderfull ; but when the Hearts of that People began to turn from the Lord, they tempted *Giddion*, & they were suffered to be a Snare to one another.

FINIS.

ERRATA.

Page 8. Line last but 2, for *of trouble*, read, of the trouble. p. 11. l. 22. f. *as Friends*, r. all Friends. p. 12. l. 16. f. *and as some*, r. as some. l. 39. f. *Opposers at*, r. Opposers of or at. p. 13. l. 29. f. *amongst you*, r. against you. p. 19. l. 15. f. *are we*, r. we are. p. 26. l. 33. f. *even* r. evil: p. 28. l. 1. f. *Keep's* r. Keyes. *and the Folio to be made 28.* p. 32. l. 3. f. *one*, r. own. l. 33. f. *now* r. nor. l. 43. f. *thy years*, r. the year.

